1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

[17] diagonally superimposed on each other, exactly duplicating some of
354 the ancient smoke-holes recently unearthed in Central Asia by Le
342 Coq. A large store-room about 6 feet deep runs the full width and height of the house and is entered by a door at the back of the central atrium. It is provided with a minute, unglazed, shuttered window, the only 'window' known in Hunza except in the houses of the Mir
352 and the Wazir. The furnishings of the living room are simple but
513 adequate. Two large sleeping benches, some 7 feet wide and 9 feet long, flank the side walls, and are raised 18 inches or so above the floor.
354 The sleepers roll themselves in homespun blankets or padded quilts and sleep crosswise on the bench like parallel sausage rolls. One bench is reserved for men and the other for women. The hearth occupies the centre of the floor and is outlined by four stone kerbs. The sleeping benches, which serve by day as sitting places, are screened at head and foot by capacious cupboards, one of which serves the mistress of the house for her kneading trough and other utensils, another takes the form of a large bin with sub-divisions to hold the current supply of flour.

415 The normal cooking pots and oil vessels, lamp cruses, etc., are of
324 hollowed soap-stone, often of gracefully irregular shape, reflecting that of the boulder from which they have been hewn. Gourds furnish
322 the usual 'jugs', and wooden bowls, nowadays frequently turned on a
177 lathe, the eating vessels. Wooden spoons and ladles are cut in one piece, the handles being formed by a convenient branch or twig. The delightful result is that no two pots, bowls, or spoons, are identical in size or shape. Unfortunately aluminium or enamelled iron vessels and galvanized buckets are finding their way into the country. We ourselves were, I fear, guilty of adding to their number and even introducing a few multi-service kerosene tins.

241 The greater number of field implements are still of wood, though
412 the ploughshares are now usually shod with an iron shoe or tip, and a lucky family may have acquired an iron spade or hoe or a five-pronged
563 iron fork. A small community of ultimately Indian origin, the Béricho,
326 lives amongst the Burusho and supplies the music for their polo and dancing and the blacksmithery of their simple ironwork: the shears, the rude sickle, the sharpened scrap of iron that serves as razor.

[412] The sharpened stone or ibex horn, which till very recently served
335 for all necessary carpentry, is now replaced by the iron-headed adze
342 which hacks out the steps on the log ladder and shapes the narrow planks for doors and cupboards. The true Hunza door consists of a set of

these narrow planks placed side by side and pierced by horizontal holes through which two parallel rods are threaded ; the hinge is a longer piece of wood pointed at both ends and rotating into holes in threshold and lintel ; while the whole is secured by an ingenious wooden lock. Most villages, however, now possess a carpenter or two, trained in the P.W.D. workshop at Gilgit and armed with plane and saw, who can produce more Europeanized doors and cupboards, to the greater comfort of their owners and the selfish regret of the anthropologist. The old, home-made door is still in use for barn and byre.

Every peasant family is almost entirely self-supporting and independent, eating the produce of its own laboriously and beautifully terraced fields (PLATE I), wearing the woollen cloaks and caps spun and woven from the wool of its own sheep, and booted from the skin of its own beasts. The only foreign garments worn are the cotton shirts and trousers of comparatively recent introduction, now considered indispensable by both sexes, and the merry little cotton caps, plain or silk-embroidered, which have replaced the heavy woollen salvation-army bonnet of the women. Butter is made and water carried in skins ; grain and flour are carried in skin-bags or sacks and stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are woven of goat's hair.

In a country where no unirrigated tree can grow, timber is very scarce. An old apricot or appletree is sometimes available, or the root of an old vine, otherwise the only general timber is the poplar, grown primarily for poles and rafters, and the willow, absolutely essential for baskets (PLATE II), a dozen varieties of which are needed for carrying apricots, manure, dry leaves, straw etc., and for storing potatoes and dried fruit.

The soil of Hunza is unimaginably poor, consisting in fact of little but powdered-up mountain side. The scarcity of water means also the non-existence of pasture, and the few animals that can be fed eke out a spartan existence on the scraps of grass growing on the rare semi-irrigated strips of hillside or beside the water-channels, and on such weeds amongst the growing crops as are not earmarked for human consumption or remain after the crops have been reaped. This scanty provision is supplemented by the autumn harvest of dry leaves (not one of which lies on the ground ungarnered), the straw and stubble, and occasionally a small quantity of dried grass. Only a few families command enough land and water to grow a little lucerne for fodder. The most livestock that the average household of 10 to 20 persons

ANTIQUITY

233 The most livestock that the average household of 10 to 20 persons
241 hopes to possess is a tiny flock of 20 to 25 sheep, goats and cows. In
237 these circumstances manure is more precious than gold, and the small
592 children who conduct a cow to pasture carry a shoulder basket in which every ounce of the day's output is scrupulously collected and brought home.

233 When the snow retreats on the upper mountains a few patches of green are left here and there, and the more athletic beasts are taken up by young men who live in shelters with their charges, collect the manure, convert the milk into butter and bring these home with the animals when the snows claim their own again. These patches of high pasture, several thousand feet above the villages, are all too few and can only be reached by serious feats of mountaineering. Through field-glasses we could see the grazing animals clinging—by their eyebrows as it seemed—to their precipitous 'summer pastures', but it was impossible to ride up even on a yak, and at our age impossible to climb on foot for a nearer view.

As soon as the trees put out their leaves in spring, each 'donkey tree' (*i.e.*, non-fruit-bearing) is stripped of every scrap of spare foliage to feed the half-starved beasts. This luxury diet has to be very carefully administered lest the animals should perish of its unaccustomed succulence.

243 The major crops grown by the Hunza people for their own use are wheat, barley, several kinds of millet, sweet and bitter buckwheat, [177] nowadays also the highly-valued potato (introduced by the British in 1892) and small quantities of various pulses. Barley must have been the original staple crop, for all the traditional festivals, the Seed-sowing of early spring, the First Reaping of early summer and the Harvest [242] Home, relate to barley alone. The peasant is wise about rotation of crops and the various types of wheat, millet, etc., which thrive best in given conditions. Wheaten bread is much preferred to any other, but barley remains the larger crop because spring-sown barley ripens three or four weeks before even the winter-sown wheat, and the vacant fields can be resown with millet; whereas after the wheat only buckwheat can hope to ripen before winter. Bitter buckwheat is frankly detested, but it is hardier than the sweet and can better withstand an attack of early frost, so a certain amount of it is always sown as an insurance.

So poor is the soil, so scanty the manure, that in the newer villages like Aliabad, the average return is only sevenfold and even the storeyed fields of Baltit, which have been tilled in the sweat of man and woman's brow for at least 600 years and probably for twice or thrice as long, yield

FIRST WALKS ABROAD

There were two dear little girls, Shamáli and 524
Banu, about six and four, who played with me and let me 177
tickle them with straws and play "One little pig went to market . . ." with their dusty little toes. This game proved such a success that I roughly translated it into "One little sheep went to drink. . . ." They would never have seen a pig, and if they had they *ought* to think it unclean, so I thought a lamb was safer. My first version gave one little lamb bread to eat, "bread" being a general word for "food." This caused great laughter: "Lambs wouldn't like bread, Mother dear." "Well, what do you think they'd like best?" "Oh, grass or leaves." "One little lamb had grass to eat and one little lamb had none." Thus amended, my little rhyme was approved, and other youngsters turned up to play "little lambs" till the game grew so popular that whenever I sat down on anyone's threshing-floor baby feet would be stretched out towards me: "One little lamb, Mother . . ." till I got quite tired of ". . . baa, baa, baa, all the way home," but it never palled on them. Centuries hence, when we shall have long been sleeping in the Garden of Rest at Golders Green, some anthropologist will come along and wonder what process of "diffusion" took "one little pig" to Hunza, or whether Hunza spontaneously generated the jingle for itself.

My pencil and little notebook were a great source of amuse- 124
ment, and the youngsters would crowd round: "Havé you put 476
my name in? I'm Shamúli." "So you are; but whose Shamúli are you? I've got two Shamúlis already. Who's your Daddy? How many brothers have you got; how many sisters, are they bigger or smaller, what are *their* names? And which house is yours?" Thus gradually I got to know most of our immediate neighbours, but it was no easy matter to sort the families out, for groups would gather on each other's threshing-floors, and anyone whose own immediate work was done would join in to help the workers. I finally gave numbers of my own to all the nearest houses, and tried bit by bit to plot out the various relationships.

Meantime the threshing went steadily on, and I noticed that 243
the driver carried always a flat bowl shoulder high in her left 237
hand. "Now what's that for?" asked I. "Why, that's the dung-

ILLNESS CALLS A HALT

175 Some time in the days of our earliest Edwards, a princess of
361 Baltistán married the reigning prince of Hunza. For the last
712 hundred years or so the direct route to Baltistán has been completely blocked by advancing glaciers, but for centuries before, the two countries had been in communication with each other. Hunza consisted then of three small villages only: Áltít and Ganesh on the river cliffs, and Báltít high above. The princess's father sent with the bride an army of Balti masons, carpenters, and craftsmen, who built the two forts of Áltít and Báltít as part of the royal dowry, and to-day they still stand proudly on their cliffs, impregnable to assault,
● [177] centres of ancient ceremonial. To this day, too, the Hunzukuts modestly attribute all their simple arts to Balti influence.

173 The original inhabitants of Hunza proper are said to be
643 descended from three soldiers of Alexander the Great, who were left behind sick, presumably plus their womenfolk, and thus while their comrades marched on became the founders of the three first villages in this inhospitable region. Like so many royal houses in Central Asia, the family that has ruled for more than six centuries in Hunza and Nagir likes to claim descent from Alexander himself. But while the Mir of Nagir, Sir Sikander (= Alexander) Khan still upholds this tradition, we noticed that the shrewder Mir of Hunza—who must have seen many a courteously-veiled smile greet this familiar genealogy—shied off the topic.

What seems probable is that the royal family is not in origin of the same stock as the people, and that it may well—as tradition asserts—have come from Persia at some prehistoric date. What is certain is that it can trace its authentic ancestry as far back as can the House of Windsor.

173 There may well be truth in the legend of the European
144 descent of the Hunza Burusho, for in temperament and looks our Hunza friends have nothing of the "Oriental" about them. Take from them the very lightly bronzed complexion, "the shadow'd livery of the burnished sun," to which at this altitude they are "neighbour and near bred," and you could transplant them without incongruity to the moors of Yorkshire or the Scottish lowlands.

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

ment departments, act as postal runners or dispensary assistants, do part-time jobs as "levies," or enter the private employment of British officers. Travel where you will in the Agency, some enterprising Hunza man is there before you, as carpenter or washerman, as touring merchant or in Government employ. You may even meet an old Hunza taxi-driver in Bombay or a Hunza *chaprassi* in Lahore.

At first the Mir rather discouraged these farther-afield adventures, and not unwisely. New ideas, new customs, new dress, imported from abroad might well upset the happy balance of the home civilization; but the increasing pressure of population—a dubious benefit the *Pax Britannica* is wont to bring—makes some outlet necessary for ambitious youth, and some supplement necessary for home support, and the Mir's policy has been modified accordingly. With rare exceptions the travellers' hearts remain in their Hunza highlands; they go for a few years and return with newly acquired skill, with a set of carpenter's tools it may be, with a smoothing-iron or a sewing machine, to resume work on the family farm and earn a little "on the side."

We heard that a new house was being built by a certain Kalbi (not the Levy; one of another clan) and were invited to go down—some hundreds of feet—and see it in its half-finished state. "It must cost a lot to build a new house," we said. "How did you come to have money enough to spare?" "Well, you see, I have two sons away working—thank God." And, in fact, except in the few cases where the Hunza man goes over-far afield to Bombay or the Panjab, and needs his own earnings to support a down-country family, the Hunza son remits home every spare anna, knowing well that it will be spent on the home he himself will presently enjoy and share. When he comes back on leave he brings his mother an aluminium cooking-pot or basin to jostle the stone *balosh* and wooden bowl, or an iron bucket which incongruously companions the local gourd when his sisters go to draw the drinking water.

In theory there are any number of sizes and patterns of house which you can build in Hunza: the cow-pattern, the ant-pattern, and half a dozen more, but in actual fact there are

000 the typing seemed waste of time that ought preferably to be spent out among the people themselves, but there is a limit to the amount of "field work" you can usefully put into one day, and it was invaluable for me to have to work carefully through the information David had assembled in the study while I was more frivolously employed outside.

243 I seem to have wandered from the harvest! There is not much more to mention. When the sweet buckwheat was ripe and the gay, sweet-smelling flowers succeeded in due course by small black seeds, when the plants are "covered with black flies" as they picturesquely put it, they are gathered to the threshing floor and beaten with sticks till the seeds fall off and the straw can be stooked to dry. The less romantic bitter buckwheat follows suit, and last of all the potatoes are dug just as at

● [77] home. The potato crop is much valued, and due credit is given to the British who introduced it: "We can't imagine how we used to manage without potatoes," they say.

After this the fields were bare again—for good. It almost brought tears to my eyes to see the jolly little threshing-floors, where I had spent so many happy hours, flooded with the rest of the fields and ploughed up for the winter. About half the fields round us were left fallow till the spring, the other half were hastily resown with winter wheat, whose early shoots were the first green to greet our eyes next year.

Chapter 21

HUNZA CRAFTS

ONE of the most refreshing things about Hunza is the absence of machinery. Every essential tool and utensil can be made and mended at home, and every individual enjoys the self-respect that comes from the exercise of necessary craftsmanship. The picturesquely asymmetrical stone cooking-pots, oil-jars, and crusie-lamps have each been fashioned by father or grandfather, or it may be great-grandfather. Each has its own individuality and its own history. The ladles and wooden spoons of delightful and often fantastic shape have been cut out from suitable branched bough or root—handle and bowl in one piece, no two alike. Your own carefully planted and tended willows supply the flexible withies for a dozen kinds of basket, and the man or woman who could not construct the one required would be hard to find. Reels and spindles for spinning, bobbins and shuttles for weaving, wooden hoes and shovels, two-prong forks cut in one piece from the tree or the graceful five-pronged winnowing forks with neat and skilful lashings of gut holding their curved teeth in place, the plough, the frame and heddles of the loom, the treadles and framework of the lathe that turns the wooden bowl, are all home-made. You cure the skins of your own beasts for sacks and bags and boots. When the women want more wool for spinning, any man at any moment will shear another sheep while the women and children hold its legs.

The only work that the home cannot itself tackle is the ironwork—a very recent substitute for stone and bone and horn. An occasional iron pick or shovel, fork or crowbar is brought up "from below" (India or Kashmir) by a returning

son, and is accounted a rare treasure; but for the most part local Béricho make such simple iron goods as are wanted: the slightly convex baking-griddle, the tripod, the simple shears, the sickle blade, the iron tip which shoes the wooden ploughshare, the unpretentious iron razor, the rough tongs, the horseshoe, the spatula for turning bread. The Béricho form the only "caste" in Hunza in anything like the Indian sense.

The story goes that long ago—two hundred years or so, perhaps—some prince of Hunza rendered a service to the ruler of Baltistan, and was duly asked to name his recompense. He coveted neither gold nor horses, but begged for a few families of artisans. These were presented to him and allotted land in Hunza where they settled and multiplied, supplying the Burusho with blacksmiths for such rare iron as they could obtain, and with musicians to enliven their feasts and games of polo. These strangers in the midst are treated with courtesy and kindness, but remain "foreigners" and social inferiors. The Burusho will not intermarry with them. A threat to a troublesome daughter is said to be: "If you don't behave, I'll marry you to a Bérits"; but we never heard the threat employed, still less a case of its being carried out. Each Burusho household pays a small yearly tax to the Béricho community, and in return the blacksmiths tour the villages once or twice a year and make or mend whatever is required. You will see a little crowd gathered in the corner of someone's garden and in the centre the blacksmith crouching beside his simple forge—a few stones ingeniously built up to contain his charcoal fire, with a neat, hollow tube of soapstone below it, into which the bellows play; a stone anvil sunk in the ground; these accessories are provided on the spot and the blacksmith's outfit consists of his hammer and his skill. The bellows is a double one; two goatskin bags are fitted with a nozzle at one end; at the other, two wooden lips that open as you raise your hand and meet tightly in your fist as you press down. They are worked with the right and left hand alternately, and the peasant whose job is in hand is expected to do the blowing.

The Béricho preserve their own customs, and though the menfolk all talk Burushaski, Dumáki is the language of their

And they have a varied repertoire of berries, roots, and herbs from which they prepare simple medicines for their needs. Nowadays they are able to attend the Government dispensary in Aliábád, but its nostrums have not yet undermined their faith in their own home-made remedies. We very much wished that we had possessed some knowledge of medical botany and could have brought home records of their medicine; but like so many other branches of knowledge which we regretfully ignored, it would have been a specialist's job, and we had out hands full enough with our own work and all too little time at our disposal.

During the imprisonment of winter the women cut and stitch the winter cloaks, adorning each long seam with a double row of backstitching, which is not only seemly to the eye but serves to hold the raw edges in place. The stiff, shaped collar is decorated with varied designs, diamonds, triangles, and straight lines in the same backstitch. Happily few of them can yet afford to let Dirzi Nazir replace their time-honoured skill with the soulless, cotton stitchery of his sewing machine. We noted with grief that the beautifully hand-embroidered *chogas* with which the Mir presented us this time all had their seams Singer-sewn, and had thus lost (for us) much of their charm.

With prudent foresight the woman makes the *choga* six good inches too long for its destined wearer, and introduces a deep tuck above its lower edge. It will last at least three years and will shrink in successive washings. You can tell at a glance whether a man is wearing his best, or medium, or oldest *chogo* by the depth—or absence—of the tuck. In former days embroidery was the monopoly of the few royal ladies who beguiled the tedium of their too-sheltered life by decorating *chogas* with bold designs in bright-coloured silks, or working raised patterns of gold and silver on velvet saddle-cloths, and above all in elaborating delicate designs in cross-stitch for the crown and border of their lovely little caps. Where we clumsily work cross-stitch with wool on canvas, they painstakingly cross-stitch the individual threads of calico with bright, gay silks. The patterns are infinitely varied—we possess dozens of specimens of this fine work, no two are alike—but

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

squatted at the base of a big tree, and the tribal brothers of each bridegroom led him to the dance. The Diramiting led off and the other clans followed in their recognized order of precedence. Each unhappy bridegroom was amazingly got up. Instead of his ordinary homespun cap he was coiffed with an exotic white or coloured turban with a tuft of feathers at one side held in place by a fancy brooch and a dangling string of beads looped on to it. A brightly coloured silk shirt floated out over a startlingly white pair of baggy cotton trousers and (if he could afford it) a loose silk robe replaced his normal homespun *choga*. He carried in his right hand an old-fashioned battle-axe tied with silken ribbons, and in this gaudy attire he looked as ill at ease as bridegrooms the world over.

The picturesqueness of the Hunza dancing, which is the mainstay of every form of merry-making, is nowadays much impaired by dancers who have acquired short-sleeved, would-be European shooting-jackets or tight trousers, or—worse still—have adopted tennis shoes or ammunition boots or some other form of horrible non-local footgear instead of the orthodox bare feet or soft leather boot. When carried out in the correct dress of the country Hunza dancing is amusing and interesting. Most of the footwork is merely a variant of a sort of polka-step—now short, now long, now in great leaps, now in fierce stamps, now on the toe, now on the flat foot. There is one characteristic step which would require a lot of practice: with one knee bent very deep, you rotate on that foot giving regular little taps on the ground with the other till the circle is complete; then you reverse and repeat in the opposite direction.

Each dancer dances independently, but the five or ten in the ring at any one moment all try to synchronize their steps in time to the music. The footwork, however, is but a small part of the dance; what is most admired is the action of the body and of the arms; these are waved and flung about and bent in a hundred different patterns. The long *choga* sleeves which dangle 6 or 8 inches below the hand give a most fantastic effect to these gestures.

When the second bridegroom's group came to dance they

2; Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

We gained one valu- 291
able piece of information: the Nagir women *do* wear trousers! 562
The trousers-for-women fashion in these parts is new: that is, [77]
it has been going only for the last four or five generations, introduced we were told from Chitral, and my Hunza women friends had assured me that the Nagir women were so backwoodsy that they had not yet adopted it—which I now know to be a libel. The little girls wear cotton caps and fringes like our Hunza ones, but the women cover all their hair in black woollen Salvation Army bonnet-like caps (a type of headgear of which I saw only one specimen surviving in Hunza). What the Nagir women and older girls look like I cannot say, for when they sight a man they crouch down with their backs turned and either pull a cloth over their faces or bury their heads in their arms. Give me the Maulai variety of Islam every time!

After I got back to Hunza and the women crowded round to ask "all about everything," I got a lot of fun by demonstrating—with only a mild amount of legitimate exaggeration—how the crouching and face-hiding ought to be done; but I cleared the Nagir women's character on the trouser question. Certainly half the charm of our delightful country is the freedom of the women and girls. They come up to the roadside or out on to the roof to greet DL just as naturally and frankly as to greet me. They are not brazen-faced or forward, just unafraid and perfectly unselfconscious.

They have one charming custom which I have not heard 573
of elsewhere, and which could only exist amongst free women. 562
When the Mir or any distinguished traveller (such as we!) is passing, the women and girls crowd on to their house tops and silently wave their hands. Not in a stiff Heil Hitler salute nor with our undisciplined exuberance, but with a quiet, graceful circular motion from the wrist, the two hands moving opposite ways outwards from the breast. It is the most gracious and dignified gesture of welcome and goodwill I have seen. We knew it from official days of old, when it might well have been merely a command performance; but it warmed our hearts when it greeted us as private individuals.

To revert to our homeward journey: After descending the 602

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

In the second place we have to note that the population of Hunza and Nagir is neither linguistically nor ethnologically homogeneous. Viewing the territories as a whole, Burushaski occupies only a limited central position. It is legitimate perhaps to see in this an indication that the country has been subject to more or less peaceful penetration from the periphery, but that it has never been overwhelmed by any flood of conquest or organised immigration. We may picture Burushaski as here standing at bay — a language which has once covered a much larger area and has gradually been driven in on its least assailable territory, or has been displaced and pushed back to a final refuge.

The country with its physical savageness and poverty could never have attracted the ambition or cupidity of any sane conqueror, and with easier routes available to the West there is little reason to believe that any serious invader has traversed or even penetrated it in force. Against this argument, however, are to be set the efforts of the Dogras of Jammu and Kashmir to penetrate and master the country in the nineteenth century. Their aim was doubtless to strengthen their position in Gilgit.

The relative strengths of the languages current in Hunza and Nagir are set out in the following tables, which are based on figures collected for the 1931 Census, and on the results of private enquiries as to the language spoken in each individual village.

District	Number speaking			Total Population 1931 Census
	Burushaski	Shiná	Wakhi	
Hunza . . .	9,938	1,184	2,411	13,533
Nagir . . .	10,362	3,293	—	13,655
Total . . .	20,300	4,477	2,411	27,188

To obtain the absolute total numbers of known Burushaski-speakers 513 must be added to the total of the first column on

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

Burushaski and Werchikwar[1] are to be regarded as two dialects of one language of which no other dialects exist. The Burushaski of Hunza and Nagir, it is true, differ to some extent: there are differences in vocabulary and minor variations in morphology, but, as far as I am in a position to judge, these are not sufficient to constitute them separate dialects. Local variations occur inside Hunza itself: thus the people of Aliabad say "etoi" *he has done*, where the Baltitkuts say "etai". At present we do not know the full range of difference between Hunza and Nagir Burushaski, nor the number and extent of local variants in either, nor how far these are strictly local or possibly connote some difference of social status.

Burushaski and Werchikwar have both been subjected to outside influences, some of which must be of ancient standing, some of recent origin, but a glance at the vocabularies will impress one with how little either has borrowed from other languages and how large an original stock of words each has preserved. This can best be judged from the pronouns and from the number and variety of verbal conceptions which are expressed by undoubtedly native verbs. Both dialects seem to have presented a very resistant front to foreign intrusion. Even in these latter days, though many Arabic and Persian words are generally known, and though their use is convenient and probably increasing, they are not essential to the expression of ordinary ideas and many are not used by the common people.

Of contiguous languages Burushaski has been in direct contact with Shina and with Wakhi. The Qirgiz used to raid into the north of Hunza and have left behind them at least two place names: Mintaka and Aqtash (v. Text No. XXXI), but that seems to be all. Some contact with Baltistan, doubtless a very slight one, is to be

[1] "Werchikwar" appears to be analysable into: Werch- or Wersh- + ik + wār, of which Werch- is to be equated with the Wersh- of Wershigum; -ik- with the Khowar -ik added to place-names to denote the people of a place (e. g. Laspūr, Lasprīk); -wār with Khowar -wār denoting "language", as in the word itself Khowār, "the language of the Kho". The probable connection of Wersh- and Burush- is obvious.

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

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●177 presumed from the possession of a pattern of door known as "Baloski hing" (baloˑski hiŋ), and a method of thorn-fencing "Baloski chash" (baloˑski čaš). See also Text No. XXVIII. I have even been [829] told that the Burusho believe that they acquired the whole of their material culture from Baltistan. Though there is no territorial contact with Khowar, an occasional surprising common property in words suggests questions.

197 The Qirgiz and Balti languages may at once be dismissed as
193 sources of any perceptible influence on Burushaski, and, with infinitely greater opportunity, Wakhi seems to have been equally impotent to make any general impression on it. There remains Shina. Clearly there are borrowings from Shina to be found in the Burushaski vocabulary. Words with characteristic Shina prefixes and endings may be assumed to be Shina e. g. Bu. ʌ-baš, ʌ-čɛˑmo, su-čɛˑmo, ʌ-šato; adjectives ending in -aˑṭo, čamər-aˑṭo, ɣališ-aˑṭo; abstract nouns ending in -aˑr, -i.aˑr, and -eˑi such as: damijaˑr, šuri.aˑr, šuguleˑi etc. In Shina -o is a very common ending in nouns and the masculine singular of adjectives. Where such words are shared the probability lies that in Burushaski they are borrowings from Shina. Examples are: baˑgo, baskoˑčo, biḍiˑro. Sometimes the final -o is lacking in the Burushaski form. In such cases is the -o of Shina possibly an addition to a Burushaski word? Such are:

Bu.	ɣulk	Shn.	gulko	*covered water-tank*
	ɣuṭuˑm		guṭuˑmo	*deep*
	hisk		hɛˑsko	*loom*
	hukʌr		hukaˑro	*tamarisk*

Of undistinguished shared words it is for the Philologist to say whether they are of Indo-Aryan stock, and so presumably a contribution from Shina, or not. The same applies to similarities of a more radical character found in the sharing of syntactical practices and idiomatic usages, which seem to postulate direct translation from one language into the other. It is a fair hypothesis that such a process came into action at some time when the two languages were in intimate association, probably by intermarriage, after the

In Sh. mat lɛl han-ɪj *on its being known to me* i.e. *with my knowledge*, mat lɛl nuš-ɪj *without my knowledge*, the use of the suffix -ɪj (ajɛ = *on*) may be compared with that of Bu. -aṭɛ in ayɛtum-aṭɛ etc. in § 384, and the combination of the base han with a case suffix, with o·ni-tsum and asqan-aṭɛ in § 407. b. and c.

The use of the past participle active of the verb *to do* in Bu. to form adverbial expressions is to be compared with the similar Sh. use of the ppc. of thoːiki viz. *the*, e.g. loːko thɛ *quickly*, mišto thɛ *well*, Bu. yər nɛ *forwards*, šu.a nɛ *well*, v. § 416. But while the Sh. adverbs so formed are usually Adverbs of Manner, those of Burushaski are mainly Adverbs of Place.

There is also much parallelism in the use of the Sh. particle *to* and the Bu. particle *ki* with temporal clauses and the protases of conditional sentences.

Some correspondences of a like nature can also be traced in Khowar.

Burushaski has also been in contact with certain foreign languages which geographically do not lie adjacent to it. These are Panjabi and Dogri, Hindustani, Persian and Arabic. One main point of contact has been provided by the Gilgit bazar, the marketing centre of Hunza and Nagir, where the shops are manned by a mixed crew of Panjabis, Kashmiris and local people, and are frequented by the Dogras of the garrison of Kashmir State Troops and the servants of local officials. Local people are also employed by various public departments, such as the Public Works Department, the Posts and Telegraphs and the Indian Army Service Corps, whose officials talk Hindustani. There are always a considerable number of Burusho resident in the Gilgit Wazārat, and small numbers are to be found in Srinagar and down country, even in Bombay.

Contact again is provided by the corps of Gilgit Scouts. Hunza and Nagir both provide two companies of 80 men each, who come up to Gilgit for training for a month (recently increased to two months) each year. Here they are trained by one or two British Officers, whose medium of communication is Hindustani, and they must thus pick up a certain limited Hindustani vocabulary.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

No. VII.

Shon Gukūr's Prophecy.

5394

They say that in early times Shon Gukūr, the Bitan, had made 177
a prophecy. They say he had said as follows:

"After some years there will appear a handful of fair-complexioned men wearing short coats. They will do great justice and Hunza will become very prosperous. These fair folk will go where there are no roads. They will construct iron bridges. Moreover in the place of privies there will be stables. In the place of stables there will be privies." They say he said: "In those latter days the man who should hold his peace will speak, and the man who should speak will hold his peace."

That is all: the story is this much.

The last two sentences indicate changes in customs and the social system. 178
I do not understand the exact implication of the confusion between stables and privies; but γəwə́s, I think, means a man who has a right to speak in public assemblies, i. e. a person of social standing, while *əγəγás* is the humbler individual who is not expected to air his opinions in the presence of his betters.

A note elsewhere says that Shon Gukur prophesied that Hunza would be conquered by people wearing "topees" (sun-helmets, hats) and good clothing.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

No. XLVI. A.

The Parable of the Lost Son.

5394

And he said:

A man had two sons. The younger of them said to his father: "Father, give me the share of our property that comes to me."

The father divided up his property and gave it to them.

Then when not many days had passed, the younger son collected all his belongings and proceeded to a very distant country. In that country he exhausted all he possessed in evil conduct. When he had done so there came a very severe famine in the land and great adversity came upon him. He went and settled with a man of that country, and the man sent him into his fields to feed the swine.

He longed in his heart, saying: "Would that my belly might be (filled) with the things that the swine eat!" And no one gave him anything.

Both versions show traces of the influence of the Urdu original. The B version occasionally indulges in amplification and paraphrase. 196 177

In both, alterations were made during the process of dictation, and the vernacular Mss. and my transcriptions (especially in the case of the A version), are not identical.

Title. This in fact was supplied only with B. It is a translation of the Urdu rubric: *Khorye howe berṣe ki tamṣil.* 000

1 *kr* — this particle, introducing the words of a speech or thought etc. occurs constantly in this text, probably owing to the influence of the Urdu *kih*.

5 *cwaitswn* — v. § 407. b.

7 *ɣwɨkrɨ dwowolo* — Urdu *badčalani* mi.

9 *walimi* — The Urdu is: *ek baḥrade kr howa jayaɣa*.

10 *kwkrilo* — vernac. Ms. has *cwkrilo*.

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wards the maintenance of the Berichos and they travel about the villages mending and repairing items requiring attention, and, of course, providing music and entertainment wherever it is required. I guess they could be compared to the traveling tinkers of Ireland.

The Bericho blacksmith shop contained all the accoutrements found in the blacksmith shops of America. There was a pit in which charcoal was laid and kept alive and glowing by a pair of goatskin bellows . . . the customer usually wielded the bellows while his implement was being manufactured or repaired. There were many necessary tools—hammers of various sizes and tongs and, of course, a large chunk of some old machine that served as an anvil.

Then there was the goldsmith. He didn't fashion much out of gold any more because there wasn't much gold. Some time ago there was a quantity of gold washed from the Chalt and Hunza Rivers. This was done at times when the rivers had receded to a low ebb and then the sand left on what was the river bottom a few weeks or months previous was washed for signs of gold. The people who collected or panned or mined this gold were called "marooh."

This Hunzan goldsmith also made silver trinkets, rings, bracelets, medallions, pendants, ear rings, broaches and other articles of the craft. What's more, they were set with attractive colored stones, for the mountains around Hunza abound with many beautiful and valuable stones. As the women of Hunza do love and wear jewelry, the goldsmith was kept quite busy.

Yes, there was a wood turner in the area, too. Whether or not his craft has improved since the advent of John Clark, the American engineer who set up a wood carving school with his headquarters in the old Baltit Fort, I am unable to say. But from the work

322 that I have seen performed, I am not too sure that
[177] our wood workers could teach them any new tricks. The thing they're short of is suitable wood.

[415] One of the important functions of the wood turner is to fashion bowls which are made out of either mul-
[352] berry, willow or apricot wood. The wood turner also makes charpoys, chests, jewel boxes, bowls and chairs and I believe he is capable of making anything that can be fashioned out of wood.

461 One definite thing impressed me about these various craftsmen and that was the fact that time was meaningless. Their craft was the important thing. Whatever had to be done had to be done right whether it required an hour or a day or a week.

461 There were many things that I would have liked to
126 purchase or arrange for but some of them would require days to produce and it was not my desire to hurry anybody. After seeing their pleasant way of life, I had no intention of disturbing it. Whatever was available that I wanted, I would take with me. Anything else could be sent on or else I would do without it.

from India was on this religious basis.

However, records clearly indicate that Hunza had for many years enjoyed a pleasant relationship and trade with her Chinese neighbors through the Province of Singkiang. History shows that for ages the caravans moved continually from Kashgar, Urumchi and Yarkand down through Hunza and on to Gilgit, Peshawar, Afghanistan, Persia and further westward.

Hunza in those days used a lot of rice, which came from China. Wheat has practically completely replaced rice.

If this gives rise to the impression that Hunza was not as self-sufficient as you imagined, I am sorry, but I am dealing with facts and not myths . . . unless they are so identified. I don't believe nor does data prove that, while caravans moved from Turkestan through Hunza, there was any great trade or barter between the people of Hunza and Turkestan.

But because of the regular movement of these caravans across Hunza territory, it is easy to comprehend that most of the things the Hunzans would use and require would come from China and there would be a strong Chinese or Turkic influence in the area. Upon checking closely into the records and history, I found that the Chinese district bordering Hunza was also principally Mohammedan in religion as are most of the Turkic peoples. Mir Nazim Khan states clearly in his autobiography that the Mir of Hunza had possession of vast acreages in China along the Yarkand River, on which roamed herds of yaks and other domestic beasts. (It wasn't China then as they had not yet claimed it.)

The Mirs of Hunza have for many years—in fact, from time immemorial—paid tribute to the Chinese government at Kashgar. From the records that I have been able to find, they paid tribute to Kashgar long

As that entire 200 miles from the Chinese border to Nomal is composed chiefly of this type of terrain, unless a caravan had a guarantee of safe conduct, they just couldn't get through. 175 648 [487]

The Mir was the ruler of Hunza and he held full and complete control over his tribesmen. So what could be more natural and understandable than an annual payment of tribute to the Mir for safe conduct? I know for a fact that right up until the time when the Chinese Communists took over the Singkiang District, the Mir still received a share of the cargo carried by the caravans traveling through Hunza. [643] [487]

Therefore it is my conclusion that the ways, the habits and the mode of life of the people of Hunza were patterned more after the Chinese than the Indians. Further, I suspect that they did a lot more trading with the caravans that came through regularly than they ever did at Gilgit. In one instance the caravans came to them and in the other case they had to go down to Gilgit . . . anywhere from 40 to 200 or so miles away, through the tough mountain roads. 175 648 439 [177]

It was in November 1947, when Pakistan seized part of Kashmir from India by an armed revolt. The circumstances that brought about this event are worth recording and I believe you will have greater understanding of the people of Hunza and Pakistan if you know the story. 175 648

The Pakistanis claim that the Province of Kashmir should belong to Pakistan because the Indian government had agreed to allow all the predominantly Moslem districts to secede and become a part of the newly formed country of Pakistan. Therefore, Kashmir which is more than 90 per cent Moslem should be a part of the Mohammedan nation. Eventually, when partition took place, Kashmir was not permitted out of the fold

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concerning the health of the Hunzans. I have found the observations made by both authors, J. I. Rodale and G. T. Wrench, to be both authentic and comparatively reliable when it is taken into consideration that their work was done in the early years when not much information was available from Hunzaland. They were pioneers in the field to show the people of the world that there was a simple, natural, organic way to health.

Can anyone doubt that Hunza is located in one of the most inaccessible parts of the entire universe? The fact that a people—a handsome, virile, intelligent, civilized people—could live in such an inaccessible part of the world and still be considered among the healthiest of all people on the face of the globe is intriguing, to say the least.

Perhaps the story of their health, longevity and energy so shocked our concepts that we had to look twice or read twice to make sure that the statements we were reading could be accepted. Probably because of our smugness—with the feeling of security because of our modern medicines, our miracle drugs, our hospitals, our research techniques, our lab equipment and such—it was incomprehensible to us that a people so remotely located without all of these tremendous benefits could even exist, let alone be considered to be the healthiest and longest living people in the world.

Was it our disdain of eastern methods and way of life that rattled our concepts?

Now it could be that the dreamers among us had our imagination fired like it has never been fired before . . . to think that a people living truly on the roof of the world without benefits of modern civilization could subsist or exist, let alone be healthy!

But as one investigates, he finds that Hunza is one of the few places in the entire world, where there is a

164 people who retained their character, independence,
177 freedom and primitive way of life. It is my belief that they are not much further advanced today than they were more than 2,000 years ago. Fearing that you may think I mean this in a derogatory manner, I would hurry and add that their way of life 2,000 years ago obviously was as good in many ways, or better, than our way of life today. But that is a measure for individual acceptance.

131 They owe their strength, their health, their longevity, their happiness to that wall of mountains that surrounds them and keeps out all but the boldest and most venturesome of invaders or travelers. They are surrounded by the most massive, the hugest, the greatest accumulation of mountain grandeur and awesomeness to be found anywhere on the world's surface. With such impenetrable guardians, it is not too difficult to understand the reason for their comparative privacy.

From what I saw and gathered, I found that one would not have to go many miles from any given point in Hunza to reach a location where no human being's foot had ever trod before. Should you have the desire to do just that, you can find millions of acres that have not felt the imprint of man within a few miles from most any given spot in Hunza.

181 Living in comparative isolation has made these people courageous and fearless. They are not stooges of civilization and all its implications. There, in Hunza, a man's individuality is still a characteristic trait to which they cling.

177 Now comes the big question—one that hundreds of people have already asked me . . . people who have but a faint knowledge or have heard a bit of news about Hunza and have been interested and fascinated by the myths and fables circulated about her—can Hunza

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survive despite the encroachment of modern civilization? 177

I go on record as saying, "Yes, she can survive but it will take good leadership, and the present ruling Mir —my friend, Mohammed Jamal Khan—is capable of this leadership, provided he is not interfered with by the powers that surround him or emanate from Karachi!"

The first detrimental factor that is crawling into Hunza at the present time, and has been for some years, is salt. Already numerous cases of goiter have appeared which did not exist before when they used their native salt. 177 263 164

Travel in Hunza is restricted. In fact, at the present time no foreigner is allowed into the state without a permit and that includes Pakistanis as well. As far as I know, my friend Cec Brunton and I were the last foreigners to enter Hunza. With the political situation as it is today, I doubt if anyone else will be permitted to enter the country until the situation changes. 486 648 123

The fact that China is at the present time encroaching upon India is a rather significant factor. I really can't appraise its implications because the disputed area by any calculation seems to be of little or no value. There are millions of such acres available throughout Tibet and the Himalayan cordillera as well as in the Karakorums. Therefore it must be just for aggrandizement that China is moving. If that is her aim and desire, then Hunza would be right up her alley. 648

Yet it is my firm belief that China will not bother Hunza. I know the Afghans have looked with longing eyes on that part of Pakistan for some years, but they have neither the arms nor the men to successfully invade the area, although with arms from Russia and a little prodding, things could get hot in that area. How-

ever, such a move, in my humble opinion, would be most ill-advised because the Pakistan government has splendid leadership, a good army and a mighty impregnable position in Gilgit. Undoubtedly Gilgit is the most accessible point in that entire area and Gilgit which belongs to Pakistan, is most capably staffed, manned and led.

Even as I write my tale, changes are occurring in Hunza. In a letter received from the doctor just before my book went to press, he told me that many diseases unknown in Hunza before are making their appearance—primarily because they are brought back by native Hunzans who go out to serve in the army or work in other parts of Pakistan and the area.

The population of Hunza is as great now as its land can foster and sustain. There is no reason to believe that the birth rate in Hunza will decrease and that means that more and more of the people of Hunza will have to seek a livelihood elsewhere. But they will keep returning and bringing with them the benefits of civilization. That, in my opinion, will be the undoing of that little paradise on earth.

Being blessed with the earth's most fabulous mountain scenery may also be the cause of Hunza's undoing. I've noticed that exploration parties and mountain climbers have been congregating in that area more and more. British, Swiss, German, Italian and Austrian expeditions have been in or are planning to go into the Karakorums to scale those hundred peaks over 20,000 feet high.

The magnetism of unscaled impregnable mountain summits becomes overpowering to many men. Why bother with the Pyrenees, the Alps, the Rockies or the Andes, when the Himalayas, the Karakorums and the Hindu Kush offer a much more taunting challenge?

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And fortunately or unfortunately, little Hunza lies right in the center.

These expeditions often consist of 100 men or more. They bring with them huge supplies of western food and commodities. Besides, their pockets are usually bulging with foreign currency. I fear that these will combine to eventually destroy Hunza.

Sad as I am to think that this will happen, I am nevertheless happy that I was there to see it while it was still "Shangri-la."

648 ous, the Russians have infiltrated Afghanistan. Therefore, Hunza is now completely hemmed in by what I would call the bamboo, the iron and the stone curtains.

I can't visualize where the Mir has too much to fear from Communist aggression. From what I have seen and learned, the Communists like their spots plush, soft and succulent. None of these conditions exist in Hunza!

The Communists like locations where they can eventually, if not immediately, take out more than they put in. That would never take place in Hunza. Then, too, people who have chosen to live on the north bank of the Hunza River would not be easily shackled
[643] or enslaved. Admittedly, the Mir is an absolute monarch but there are no signs of that type of rule in evidence anywhere in Hunza. There's a parallel in England. While England has a queen, a monarch whom the people respect and revere, whom they would follow in life and in death, the monarch would never make demands on her people.

I do not believe there is a more democratic nation on the face of the globe than Great Britain . . . and that includes the United States or other republics. I believe the same situation holds true in Hunza.

Another point to be considered by possible invaders is . . . What would they gain besides possible armed conflicts with Pakistan and perhaps India?

[353] No, I would suggest that Hunza is comparatively safe from communist aggression and the Mir can afford to have the communist propaganda pictures on the walls of his summer bungalow in Altit as a gesture of friendship.

247 The yard or garden around the bungalow[1] was aglow
177 with flowers of every description and hue imaginable.

[1] [ie. of the Mir - ANALYST]

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They were obviously of American or European origin . . . probably grown from seeds that someone had sent him. Plants like zinnias, snapdragons and asters were readily recognizable.

Then, I was very much surprised to see in front of the bungalow, of all things, a swimming pool . . . and the youth of the district were swimming and enjoying themselves to the fullest possible extent. They were shouting, laughing, splashing and cavorting about just as you would expect boys and girls to do in any swimming pool in America. They displayed the same reckless abandon, glee and happiness that our children do.

At this time I thought to myself that here was another mark of the Mir's bigness. He was allowing the children of the town to make full use of his personal family swimming pool. This was quite different from what most people expect of eastern potentates.

I'm not sure that this little incident impresses you but I assure you I was quite impressed by it. It added to my conviction that the people of Hunza were really free and democratic.

A little way off were our yaks and their guides. "Let's go," I said to Jahangir and Sultan Ali, making straight for the yaks. "The Mir and Cec will be waiting for us, so I guess we'd best be off."

I selected the larger of the two yaks because I'm quite a bit heavier, or almost twice as heavy as Jahangir. I was assisted on to the yak's back and the yak didn't seem to be too happy about it! For the first time since I'd been riding, which wasn't very long, I felt really comfortable. The well-padded broad back of the animal was delightful to sit on and, best of all, he had a western style saddle. I'm always afraid of falling off a horse with those English saddles because I've got nothing to hold on to except the reins and for my kind of

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During the past few years a bit of money has come into Hunza. At the time I was there, there were four expeditions doing mountain and glacier climbing—as well as investigations and research, not in Hunza, but in the vicinity. There were groups from Great Britain, Italy, Switzerland and Germany. In each and every case these expeditions would require bearers, guides, horses and pack animals. These would be recruited from among the Nagirwals and Hunzans and they would be paid in Pakistan rupees. I wish to emphasize that this has only taken place during the past few years. Prior to this period expeditions in this area were extremely rare.

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While today money does make its appearance, it is still comparatively scarce. The Mir believes that the coming of money, modernization, and civilization as we know it will only harm his people and he seeks to prevent this, if possible. It is my sincere and humble conviction that the Mir is honest and thinking of his people in his endeavors.

461

"There is no doubt that the people of Hunza know and enjoy the true thrill of leisure." When I mentioned this to my staff, I was quickly brought to bay by one of my more astute employees who said, "How can that be when they are occupied from dawn till dusk?"

I was caught off balance and I had to reflect a moment and when I reflected, the picture was clear to me. Would a man who has never worked understand what is meant by a holiday? Would the average individual who spends his working days sitting at a desk checking figures, making phone calls and chatting with visitors, understand what leisure is? I contend that in order to know the true joy of leisure one must work and the harder one works, the greater is the enjoyment found in utter relaxation.

Can a man know leisure when after his day's work is

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hardy, mountaineering people. 526

Some authorities would have us believe that polo as a game had its origin in Tibet, which you can readily see is only a short hop from Hunza. Actually it is right on the border of what was properly old Tibet, but which the Chinese prefer to call Sinkiang. It is also known as Chinese Turkestan. 526 177

The word polo is actually a Tibetan word describing or meaning "root of the willow tree," for it was from the dried stumps of the willow tree that polo balls were originally made. The willow wood, from my intimate knowledge of the tree and the wood, would give quite a bit of bounce if made into a ball and that is exactly what was required.

From the best sources that I am able to dig into and locate, it seems that the modern game of polo as we know it throughout the West, originated in Persia. From there it found its way into Turkey and then it was adopted in India, Tibet, China and Japan. In 1869 the British saw it played in the Turkestan-Hunza regions and began to play it in India, where it became the favorite sport of the British army officers. That was well over 100 years ago. In 1869 it was also introduced into England where it caught on very quickly. Then it made its entrance into the United States in 1876.

Here is a strange fact. While many of the characteristics of the game have changed, the selfsame old willow ball is still used and one of the men still gallops down the center of the polo field and strikes the ball off into play. In the Western world it is the umpire who does this. In Hunza, it's still the Mir or some other distinguished personality. [643]

If any of you have had the opportunity of seeing a polo game in action—that is, Western polo—you might even then get the impression that it is a rough, some-

526 what dangerous game. But if you saw the selfsame
• 177 sport played without an umpire, and only a score keeper, in Hunza, you'd probably think it the most bloodthirsty game in creation. And who am I to say it is or isn't!

Of course, the British changed the rules and regulations somewhat along the line of the Marquis of Queensbury, and a good thing, too, for our men aren't quite as tough as the Hunzans.

526 Practically every village in Hunza has a polo team
628 and matches are being arranged continually . . . and the day of a match is really a red letter day for that village. The villagers may not have too much room for orchards and other farming, but they do have polo
[311] fields. Invariably the best and flattest piece of land in
[367] the area is used as a polo field. So you see, sport, for sport's sake, ranks high among the Hunzans and the Nagirwals as well.

526 The polo field at Baltit sits just below the old castle
367 on the precipice and rather close to the school and the mosque . . . a sort of towering civic square, if it might be called that. A well-maintained low stone wall
[417] surrounds the polo field.

While putting in my attendance at the polo field this day, I recalled that a few days previous I had followed a trail that led down from a cleft in this polo field to visit some of the Hunzan farms.

Above the raised wall, in places, are chairs and seating spaces for the spectators.

526 Everybody goes to the polo matches. And why not?
[562] To these affairs even the women go. And even though
291 their clothes be drab their red, skillfully embroidered Hunzan hats make the spectacle glow with splendor and color.

[533] The Hunzan band is there to do the honors and

643 Therefore, I assume that it was an unimportant or
175 uneventful period or, maybe for other reasons, they don't want to say very much about it. However, his grandfather, Sir Mohomed Nazim Khan, has been famed both in fact and fiction and was well educated.
[538] He left an autobiography, and I am the owner of a copy of it, which was given to me by the present Mir.

648 Today Hunza is a part of Pakistan but again, I could
•177 see no Pakistani influence in the country, although
167 quite a few of the Hunzan citizens serve in the Pakistani army. But when the Hunzan men and boys return on furlough or after finishing their term of service in the Pakistani army, they take off the uniform and dress in typical Hunzan garb.

643 The Mir is still the absolute monarch of the country.
648 Just what part the Pakistani government takes in his government I do not know, but to all intents and purposes, Hunza is ruled and governed by the Mir.

648 From the most reliable sources that I could contact
642 and glean information from, I learned that Hunza is even today considered an independent state. Hunza and Nagir, its neighbor on the other side of the Hunza River, are said to be the only two remaining independent states in Pakistan, in spite of the fact that, by agreement, the Pakistani government looks after and takes charge of their foreign policy.

436 Apart from the fact that they use the Pakistani ru-
177 pee, and even then only a few of them appear, there seems to be no other Pakistani influence in either Nagir or Hunza.

205 Pakistani postage is also used in Hunza. The mail is
[177] brought in and sorted twice a week. All of the Mir's letters that I have received bear Pakistani airmail postage and they are postmarked "Experimental P.O." I doubt if anyone but the Mir gets any mail, with the

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Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

681 which people were exiled and as officers were continually asking me what sort of place it was, I determined to go there and see for myself. The track there
491 was very bad indeed and in two places there were goat hair bridges which were very unpleasant to cross. A ring of wood was used and the traveler was drawn from one bank to the other and if he wore a beard most of the hairs were dragged out on the way. . . .

643 "My father[1] had six wives, three of which were of the
595 ruling classes and three from the Zemindaris. All however, were married to him according to the law and so he left behind no bastards."

276 The Mir told me that of late some of the young boys
177 have taken to smoking cigarettes. This they have picked up and learned from the Hunzan men who have been serving in the Pakistani army. Cigarettes can be pur-
685 chased in the shop in Baltit and a few occasions of
276 petty theft have been encountered. In each case it
[443] seems that they stole in order to get money to buy
[681] cigarettes. These few petty crimes of course did not involve ostracism to Shimshal. It is expected that this condition will continue or even become aggravated as the youth of Hunza become more familiar and acquainted with smoking. Some of the men in Hunza smoke the "hookah" which we know as the water-pipe.

249 Some forms and varieties of tobacco have been tried
123 in Hunza. I promised to send the Mir seeds of the various types of tobacco that we grow in America, such as Virginia, Burley and Quesnel. Perhaps if they can learn to grow tobacco, it will enable the youth to get their hands on some tobacco and satisfy their craving for it without resorting to other ways and means. However, they would have to get paper from somewhere for none is made or improvised in Hunza.

674 It is obvious from what I have seen, that crime and

[1] [ie - the father of Sir Mohomed Nazim Khan - ANALYST]

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you realize that Hunza's neighbors are Afghanistan, China and India and slightly above a narrow corridor of Afghanistan there is Russia, just a scant few miles from the Hunzan border.

Therefore, any person who wanted to start trouble with either Russia or China could get into the Hunza area and it wouldn't take too much maneuvering to cause an international incident, especially if the Chinese or Russians were looking for an excuse. So I don't blame the Pakistani government for being cautious and realistic about those possibilities.

Just a few years ago an American scientist working with funds raised by an organization started for that purpose, known as the Central Asiatic Research Foundation, wanted to take a couple of the Hunzan boys to the United States and have them educated there and then brought back again to Hunza. At first the Mir flatly refused. Then after reconsidering the matter, and perhaps in consultation with others, he changed his mind and gave his permission. I did not inquire as to the exact rhyme and reason for the developments that took place, but eventually the Pakistani government decisively and definitely refused to allow the boys out of the country.

It appeared to me that the Mir felt that there was no reason why he should refuse when the foreign policy of his country was being looked after in Karachi. I am more than certain that the Mir's opinion was recorded in Karachi.

But John Clark, the writer of a book about Hunza, and some American authorities were very annoyed at this and felt that the Mir was being unreasonable, ungenerous and to say the least, unkind in not allowing these boys to come to America.

I did not know then the true reasons behind the Mir's

refusal and what other intrigues were involved, and when I questioned him about this and he explained, I realized that he had acted wisely—and so will you.

"If I allowed those boys to go to America to be educated and then come back to Hunza in a few years, both the Chinese and Russians could say that I sent them to America to be brainwashed, filled with propaganda or trained in subversive capitalistic activities.

"Well, I'm not giving Russia or China any excuses. We are a peace-loving people, we get along with the Chinese and the Russians, we mind our own business and we intend to stay free of entanglements and embroilments, if humanly possible.

"They said that I had refused to let the boys go because I was afraid that when they came back they would teach the people the American way, and that would undermine my rule and to a degree that is true, because I think my people are the happiest and healthiest in the world, and that is more than any other nation can claim. So I would like to keep them that way, if possible.

"But I'm not afraid of my people becoming educated because we do everything within our limited powers to further their education now and have done so for some years."

This statement I found to be absolutely true. The Hunzans by and large are the best learned people of that or any other area in India or Pakistan. Please don't misunderstand. I don't mean that there are no better educated individuals in these two countries because that is not so. I mean that there are few places in Pakistan or India where all of the male citizens are afforded the opportunity of getting an education without cost. That is true in Hunza.

These schools that I saw seemed to be comparable

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to the average little red school house in the West. The one in Baltit was quite a bit better and as good as any of our schools of 25 years ago . . . which I would say was mighty fine going for a far off place like Hunza.

Then I asked the Mir what had happened to John Clark's woodworking school and he told me, with calm deliberation, that he knew and felt that Mr. Clark was an earnest, honest man with the best of intentions. . . . "But, how could he," went on the Mir, "hope to improve the economy of our little country by means of a woodworking school and the training of our men in woodcraft when we do not have the required wood? We can't cut down our apricot trees, which are our very life, in order to get wood to use in making things that we could export to the United States!"

Then I recalled from Mr. Clark's book that he did have great difficulty in locating suitable lumber for his school.

From what I have read and learned on the scene about Clark's work, I know he was a man of high caliber and integrity and did a mighty good job with the boys, but for some strange reason there is an unusual silence about his work and his efforts. I could neither understand nor explain it. I'm still trying to get the true impression of the people concerning this matter.

At this point I want to emphasize that I am not seeking to pick a battle with anyone, but from my travels back and forth and around the Hunzan territory, it is fantastic to believe that there could ever be sufficient timber to make it worthwhile to run a woodworking school, especially to make woodcraft for export purposes.

Stonecraft, yes—for stones, even including some of the more precious and rare types, could without doubt be found in Hunza or at least in the mountains close

874 by. And if they were taught to make useful jewels and
177 do other types of work with rock, then they would have
322 something, because the supply is absolutely unlimited.
114 I agree wholeheartedly with the Mir that the thought of making a worthwhile contribution to the people of Hunza by opening a woodcraft school is utter nonsense.

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durance and stamina known anywhere, and if Shipton says that the Hunzans had more endurance and stamina than these people, no higher tribute can be given. 114 [147]

It is my humble opinion that too much has been written about the people of Hunza by people who have never been there and know little or nothing about the actual conditions that prevail in that country. Then, too, many visitors spent most of their time taking pictures, viewing the scenery and dining at the Mir's and didn't pay much attention or learn anything about the actual living conditions of the people.

The people of Hunza have not in the least benefited by the visitors that have reached Hunza, and if future visits are discouraged, I believe there would be good cause for it. 177

Most of the diseases known to civilization are unknown in Hunza. I do not ask you to take my word for it but that is my report from consulting the resident doctor in Hunza, as well as a German woman doctor who visited Hunza. 164 [759]

It is further true that the Mir's wife, the Rani of Hunza, had her appendix removed and she took a trip to Rawalpindi to have it done. But in the first place she does not live according to Hunza standards and besides, it was probably stylish to have an appendix operation. On the other hand, if a good surgeon were let loose in Hunza for a few weeks, there's no doubt about it, he'd have hundreds of appendixes removed before he could be stopped.

Another important point that I wish to make at this time is that I paid my own way to and from Hunza. I had no financial backing. Therefore I am not committed to aid anyone or any product or radio station or newspaper. I have no one to fear and no one to please. I can afford to tell the truth. 122

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mining salt from an area around Shimshal for many hundreds of years." 263 [317]

"Is there any difference between the salt that you import and that of Shimshal?"

"Much difference," said the Mir. "The salt that we import is pure white and very salty, whereas the salt mined in the Shimshal area was in its natural state and contained many impurities. The people prefer the imported salt because of its sharper saltier flavor."

"So it is true then," I said to the Mir, "that this aspect of modern civilization has crept into Hunza!" [177]

The Mir and the doctor looked at each other and then somewhat reluctantly nodded in agreement.

Speaking somewhat forcibly, I said to both of them, "It is obvious that the imported salt is pure sodium chloride, whereas the salt that is brought down from Shimshal is something that has never been analyzed and obviously contains many minerals, so-called impurities."

Obviously the people of Hunza in the past did not know, did not care or did not feel the need to purify their salt, because even to a layman like myself, it is clear and obvious that by making a brine, the pure salt could be extracted.

Whether by error or design, this has never been practiced in Hunza.

"Does it not seem possible," I said to the doctor, "that the salt that was formerly used by the people of Hunza was the means of keeping goiter and dental caries away or at bay?" 164

"I hadn't thought of it before," replied the doctor, "but I will admit that it sounds logical and undoubtedly it is true!"

The Mir further admitted that little or no salt was being mined in Shimshal at the present time. Therefore it would seem to be indicated that the importation of

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Hunza are more or less used to it. However, it does cause trouble with the eyes of the natives. It also weakens the lungs of some of the older women, who probably spend most of their time indoors during the cold months of the year. 164

I questioned the doctor and the Mir concerning prenatal care, but from what they told me, I could find no provisions whatsoever made for prenatal care outside the individual home. 843

The death rate at childbirth, they told me, was next to zero, but the doctor also mentioned that a woman would not consider going to a doctor for gynecological reasons under any circumstances. She would rather die. 165 845 757

He also told me that before and after delivery of a child, Hunzan women do not know of any rest. The pregnant woman works harder and does more laborious jobs till the last day of the term, in the belief that hard and laborious work makes delivery easier and uneventful. 843 846

"But," he went on, "they are very careful in exerting themselves during the early days of conception. After delivery they are again up and doing again, only after a short rest."

It seems to be obvious that the method followed by the women of Hunza prior to childbirth "works" because both mother and child come out of it "uneventful." When events occur at such times, it usually means serious trouble. 843

He went on to tell me further that gallstones, renal calculus, coronary heart disease, hypertension, valvular lesions, myxoldeama thyrsotoxcasis, mental deficiencies, cancer, poliomyelitis, arthritis and diabetes are absolutely unknown in Hunza. 164

From what I have seen and gathered I am worried about the situation. They are now importing their sugar, 177 263 439

177 their salt and soon there will be a few more items added
263 and, as more of their people go out of the country to
439 earn a living and come back to visit or retire, more of civilization's curses will be brought back with them.

165 The doctor rather clearly indicated that infant mor-
114 tality was not as low as some writers would like us to believe. I repeat—he made this quite clear.

164 Now I'll let you decide how it ties in with the statements made by Sir Robert McCarrison: "During the period of my association with these people I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, of cancer. . . . Among these people, the abdomen oversensitive to nerve impressions, to fatigue, anxiety, or cold was unknown. Indeed their buoyant abdominal health has, since my return to the West, provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities."

276 Smoking in general is not an addiction in Hunza. The water-pipe or hubble-bubble is used by some of the people, usually at gatherings or ceremonies. It is then passed around in a wide circle, each one taking a puff
[562] or two. The women are included, but only after all the men have finished.

Some of the citizens use snuff. It is tobacco mixed with the ash of a plant called "sopa," which is indigenous to that area. They take the tobacco and the sopa ash, put in a dash of water, stir it up and mix it into a paste. Then they place gobs of this paste under their lip, exactly the same as the snuff chewer does in the West, although this practice has been dying out in the Western world.

164 Just how much of the health of the people of Hunza
132 is due to the fact that they get a lot of sunlight? That is a most pertinent question and one that will take a lot

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on my own farm we definitely and positively use neither chemical fertilizers nor sprays. 241

You can understand in Hunza that tastewise there is no interference or problem from chemical fertilizers and sprays.

I believe that the myth about the flavor and succulence of the Hunzan apricots came about because visitors ate the apricots ripe and freshly picked from the trees, whereas at home the apricots they ate were picked from the trees days before, because they had to be shipped long distances, and therein lay the difference in flavor. [114]

In January, 1959, I sent the Mir of Hunza good sized packages of the different kinds of hardy wheat that were created by the experimental farms of the Dominion of Canada. It was special seed, tested for hardiness in the colder areas and of such quality that would produce a fine loaf of bread. 123 241 177

I also sent the best strains of carrots, cabbages, Brussels sprouts, lettuce, beets and other vegetables. But when I was dining with the Mir and asked him about the results with the seeds, he admitted that the only seed they had got planted that year was the lettuce, which was being enjoyed at the Mir's table. He said that he would try the rest of them the following year.

It is understandable that the Western world would have better varieties of fruits, vegetables and grains, because here we spend millions and millions of dollars on hybridizing, trials, selections and improving the various strains . . . so we should get some results from our efforts . . . and we do! Therefore, without question, the Hunzans could profit by using Western strains of grains, vegetables and fruits. This is one aspect of modern civilization that could help them greatly.

The apricots that I saw, tasted and ate were not the

123 huge fine quality products that I was told they were. I
241 admit here further that I was in Hunza in July and the
177 later, perhaps the better, varieties were not available or ripe yet. But upon questioning the various people, there was no information given to me that indicated the later maturing kinds were superior to the earlier ones.

So as in vegetables and grains, their fruit could be greatly improved by adopting some of the Western varieties. This could easily be done by having budwood sent to them and they in turn would graft this budwood onto their young stock.

I have made arrangements with the Mir of Hunza and the P.A. at Gilgit to supply them with this required grafting wood at the proper time, and it will be duly sent to them, so that in the future they may have some of the benefit of the West's hybridization and research program. I took along with me a few of the best budding knives that I could procure and I left two with the P.A. at Gilgit and the others with the Mir of Hunza and I explained their use.

245 In talking with the Mir about the planting of new varieties and improved strains, he claimed that his people did graft and seek new varieties and strains, but from the little time I had to inspect things, I did not see any young trees or any great number of grafts that would indicate this being a widely practiced policy. I found nothing resembling a nursery in Hunza or Nagir, but there was a small, unimpressive nursery run by the Pakistani government in Gilgit. Maybe this is the forerunner of bigger and better things to come.

241 There appears to be no central source of seed supply in Hunza. It seems that each farmer saves seeds for next year's crops or barters with his neighbor. In some [643] years, when, because of any one of many conditions

I found the Rani to be the most beautiful woman in Hunza. I didn't dare ask her age, but I know she was married to the present Mir in 1934. Therefore she must be close to or in her 40's. She could undoubtedly pass with any woman in her early 20's. But there were few, if any, women in Hunza like her. 142

I further will grant that I, or anyone else for that matter, would have very little opportunity of seeing Hunzan women at what might be their best. To state my views candidly, I'd say the men definitely looked youthful, but the women looked to be older than their years.

Perfect health—I have never seen, as yet, a race of people that was as healthy as the people of Hunza. But to say that they were a race that enjoyed perfect health, I would consider a bit of an exaggeration, because the doctor does treat a few patients now and then and the hospital does harbor a few sick people. I must honestly admit that I did not see any sick people in Hunza, but there are quite a few who do not enjoy perfect health. 164

A pre-Bronze Age people—Here I suspect someone wanted to show his knowledge in archeology or anthropology, whichever it may be. (I am expressing *my* ignorance to begin with.) They are no more Bronze Age than was the writer who referred to them as such. This would take them back between 4,000 and 5,000 years which is utter and sheer "poppycock." He further stated that they were isolated for 2,000 years. If that is true, they were isolated because they wanted to remain that way. 174 [177]

It is a fact that there is a caravan trail right through Hunza. It is the shortest route from China to Persia and leads through Hunza, past Gilgit and across the Babusar Pass and then on westward or southwestward. 487 177

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Hunza

487 I am sure that a people who saw these caravans coming
177 and going could not be called isolated by any stretch of the imagination. They just like their little piece of paradise too well to leave it.

133 *Hunza empties into the Indus.* Two famed writers who should know better . . . or should I say, should have checked more closely . . . made the statement that the Hunza River flows into the Indus. Even a cursory glance at a map would show that the Hunza empties into the Gilgit and the Gilgit empties into the Indus.

585 *Mother-in-law taken along on honeymoon*—This bit of stupidity, or should I say absurdity, appeared in no less than two of the foremost publications in America.

Who ever heard of a honeymoon in Hunza? Not having a Niagara Falls, probably they'd go up and sit on top of Rakaposhi with the mother-in-law between them to cool their ardor.

When the Mir made this statement, he was joking, never believing for a moment that anyone would take such a broad joke as being factual.

481 *Hunzans walk* 60 *to* 100 *miles as though it were*
147 *nothing.* In fact, one author stated somewhere that the Hunzans could walk 60 miles easier than she could walk upstairs.

I will readily grant that I believe the Hunzan people are the world's best walkers and well they would have to be, because there just happens to be no other mode of locomotion. I'll even go further and say that all through my travels in that territory I did not once see a Hunzan man, or for that matter a Nagirwal, who appeared to be worn from the rugged walks and climbs. So it is clear that they have tremendous reserves of energy and stamina . . . but let's not go overboard!

486 *Anyone can visit Hunza.* Contrary to the assertion
114 made by one writer that anyone can get into Hunza, I

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

value to the people of Hunza? Let's examine them. 000

Let's start with pasteurization. Well, it would be very difficult to pasteurize in Hunza. First of all, they don't have the means of providing the required heat. Besides, they don't suffer from any conditions which pasteurization would cure—if it does cure anything. 744

How about hospitalization? Well, they have a comparatively new, modern hospital in Aliabad, but the people don't use it very much. They distrust the hospital and they distrust the doctor, even though he is a fine capable fellow. Besides, I did not notice, particularly, any sick or ailing people sitting around, waiting for a hospital bed. 743

Then how about inoculations? To begin with, what would you inoculate them against? They don't seem to have many, if any, of our diseases. Then, too, there are no inoculations against cancer, diabetes, heart disease, arthritis and such, anyway. Oh, yes . . . besides, these diseases have never been known in Hunza . . . not even poliomyelitis. 751 164

The Mir has a huge medicine chest that was given to him by the German expedition, which was stationed across the river in Nagir. Yes, it did prove most useful —for it helped a man get well. However, I must admit rather dejectedly that the man the medicine chest helped was my companion and not a citizen of Hunza. 757 177 123

They could use a dentist and right here you have struck gold! However, it would be most difficult to get a dentist to set up shop in Hunza, unless he were given room in the Mir's residence, for that's the only place where electric power is provided . . . unless the dentist didn't mind going back to the old days when the old foot pedal was used for power. 759 164

But let's be realistic about it! Wouldn't it be much better to give the people of Hunza back their old [263]

1: Leitner L-3, (1866-93) 1893? AV3 Dard
Burusho AV7

000 stimulus, but the course which we adopt of abstract generalisations, without analysing them and bringing them back to their concrete constituents, is almost a process of stultification.

197 Coming now to one of the most primitive, and certainly one of
177 the remnants of pre-historic languages, that of Hunza, which I had the opportunity of examining twenty-three years ago, while Gilgit was in a state of warfare, and where I had to learn the language, so to speak, with a pencil in one hand and a weapon in the other, and surrounded by people who were waiting for an opportunity to kill me, I found, that on reverting to it three years ago, the language had already undergone a process of assimilation to the surrounding dialects, owing to the advance of so-called civilisation, which in that case, and which in the case of most of these tribes, means the introduction of drunkenness and disease, in this instance of cholera, for we know what has been the condition of those countries which lie in the triangle between Cashmere, Kabul, and Badakhshan, and to which I first gave the name of Dardistan in 1866.

193 Now, what does this language show us? There the ordinary methods proved entirely at fault. If one pointed to an object, quite apart from the ordinary difficulties of misapprehension, the man appealed to, for instance, might say "your finger," if a finger were the thing of which he thought you wanted the name. If not satisfied with the name given in response, and you turned to somebody else, another name was obtained; and if you turned to a third person, you got a third name.

What was the reason for these differences? It was this, that the language had not emerged from the state in which it is impossible to have such a word as "head," as distinguished from "my head," or "thy head," or "his head"; for instance, *ak* is "my name," and *ik* is "his name." Take away the pronominal sign, and you are left with *k*, which means nothing. *Aus* is "my wife," and *gus* "thy wife." The *s* alone has no meaning, and, in some cases, it seemed impossible to arrive at putting anything down correctly; but so it is in the initial stage of a language. In the Hunza language under discussion, that stage is important to us as members of the Aryan group, as the dissociation of the pronoun, verb, adverb and conjunction from the act or substance only occurs when the language emerges beyond the stage when the

141 Biddulph G-3 (1873-1878) 1880 Afgh-afghanistan-Afgh
4 AVJ Dard AVJ
Burusho AVJ

Isha literally means a mill-pond, but in this case it is not meant to represent a mark on the horizon, but to signify a receptacle, the place beyond which there is no going. The Kebla month is no doubt a name of modern introduction. In ancient times computation seems to have been by these seasons. The term "yôl" has now come to be used for the whole year, and the half year is called "yôl trang," but a man of forty when asked his age will often say that he is eighty "yôl-trang." According to Mr. Schuyler, the Kirghiz make the same computation. The half-month is called *toonts* (Boorish), and *putch* (Shina), and no smaller division of days is recognised, though in Shina there are but seven names of days, which closely resemble the Sanscrit days of the week thus—

D 805 B 805

Sunday	Adit	in *Sanscrit*	Aditya bar.
Monday	Tsundora	„	Sambar.
Tuesday	Ungaroo	„	Mangal bar.
Wednesday	Bodo	„	Budh bar.
Thursday	Bressput	„	Brihaspati bar.
Friday	Shooker	„	Suka bar.
Saturday	Shimshere	„	Sanischar bar.

These names are used in Gilgit, Hunza, and Nager, and were most probably introduced by the Shins, as they were in use long before the Sikh power was felt across the Indus. It would seem as if the Shins, while introducing the Hindoo days of the week, adopted in other respects the mode of computing time already existing in the country.

D B. [177]

In Chitral the calendar is computed by the solar year commencing with the winter solstice; but the months take their names from peculiarities of season or agricultural operations, not from local land marks. They are—

D 805

1. Toongshal (*long nights*).
2. Phutting (*Extreme cold*).
3. Aryan (*Wild ducks*).
4. Shadakh (*Black mark*, in allusion to the black appearance of the earth when the snow melts).
5. Boi (*Sparrows*).
6. Ronzuk (*Trembling*, in allusion to the waving appearance of the growing corn).
7. Yogh (*Full*).
8. Mooj (*Middle*, alluding to summer being half over)
9. Poiyanaso (*The end*).
10. Kolkomi (*Threshing*).
11. Kirman (*Sowing*).
12. Chunchoori (*Leaf falling*).

Biddulph G-3 (1873-1878) 1880 ~~Afgh. Afghanistan Afgh.~~
4 AV3 Dard AV3
Burusho AV7

D 787 791 leapfrog, and one of the women, taking a flying leap on to his shoulders, was carried out of the ring, the second Dainyal following in like fashion on another back being offered, and the meeting broke up. No attempt is made to direct the prophecy to any topic by hint or question, and the Dainyal is always free to give, as the communication of the fairy, whatever comes into her head. Considerable freedom of speech is gained in this way, and an unpopular ruler often gets a broad hint given him. Dainyals only exist now in Gilgit, Hunza, and Nager, the stricter Mahommedanism of the neighbouring valleys having disestablished them. Circumstances point to this mode of divination being of Shin introduction, the majority of Dainyals being of that caste. Stronger evidence is afforded by the fact that it is incumbent upon a Dainyal, of whatever caste, to refrain from cow's milk, like the most orthodox Shin.

D 787 791 B [177] B [177]

During the ceremony the witches attempt, occasionally, to rush out of the circle, but are thrust back by the spectators, the idea being that they are forced to prophecy against their will. Occasionally, too, they affect to become excited by the sight of certain persons, bright colours, dogs, &c., and rush at and try to tear them, but are repelled by the spectators, and so are forced to content themselves with hurling stones at the object of aversion.

According to Elphinstone's account of the Siah Posh Kaffirs, something of the same kind exists among them. He says: "They have also persons who can procure an inspiration of some superior being, by holding their heads over the smoke of a sacrifice; but these are held in no particular reverence." Moorcroft mentions mountain witches at Nadaun who were called *Dain*, and a form of divination called *Dewalla* is still practised in some parts of the Punjab.

D 674 681 Serious crimes, such as murder, are rare. In Wakhan murder is punished by a fine of six horses, six guns, and thirty woollen robes; should the murderer be unable to pay the fine, he is forced to give up a son or daughter as a slave to the family of the murdered person. Theft is punished by a fourfold restoration of the stolen property, and the thief is bound to a tree and beaten. Grave disturbances, in which deadly weapons are used, are punished by heavy fines, and an offender is not pardoned till he succeeds in bringing a live hare to the Meer, which at certain seasons is a matter of difficulty.

D 674 Though bloodshed is rare among the Dards as compared with the Afghans, brutal murders are sometimes committed